THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him" HEBREWS 5: 8-9.

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OBEDIENCE—THE PRIMAL LAW*

JAMES E. TALMAGE

PRESIDENT OF THE EUROPEAN MISSIONS

IT IS WITH GENUINE JOY that I meet my fellow-members of the Church in Amsterdam. I bring to you from the Presidency of the Church and the Council of the Twelve their very best greetings, and their prayerful wishes that all shall continue well with you. It has been my privilege during the last few weeks to visit Latter-day Saints in many countries; in France, in Switzerland and in Germany, in Denmark and Sweden and Norway, and now in Holland; and wherever I meet the Latter-day Saints I find them the same. It is to me a matter of very great joy and gladness that wherever I meet the Latter-day Saints I feel at home with them, and wherever we meet they seem to feel at home with me. Although we speak different languages, yet we seem to understand one another's hearts; and this is as it should be for we are all brothers of the same great family; all brothers and sisters in the Church, all children of the same Father, and we say of the same Mother, in the spirit. I come to you as your brother and greet you as my brethren and sisters.

The order of this Church is conducted through the principle of love and confidence. Those who preside do so through love and confidence. They do not issue orders and commands as officers in the Army and Navy have to do, but they give advice and counsel and expect the people to heed it. The authority and power of the Holy Priesthood is given unto men in order that they may better serve their fellows and do mankind more good. You re-

*Address delivered at Amsterdam, Holland, March 18, 1925. Interpreted by Elder Arie van Tussenbrock. Reported by Elders Frank J. Murdock (Mission Secretary) and Perris S. Jensen of the Netherlands Mission.

member the words of Christ in days of old, "He that is greatest among you shall be your servant" (Matthew 23: 11), and all who preside in this Church are servants of the people in the sense of being in position to help them, though not in the sense of being subject to the whims of the people. The General Authorities of the Church consider themselves presiding servants among the people. The teachings of the Church of Jesus Christ of Latter-day Saints are not the teachings of men; that is to say, they are not the doctrines of men except as such are the teachings of the Lord Jesus Christ Himself.

The Gospel preached by this Church in the present day is the Gospel that was preached by the Lord Jesus Christ and by the Apostles in the days of old. You remember in that day that many people inquired as to whether Jesus Christ spoke of Himself or of One greater than Himself. He gave them a very simple means of finding out, for He said, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Is that not a very fair test? The same promise and offer are made to-day. All we missionaries are doing is to invite people to come and learn for themselves as to whether this is the Church of Jesus Christ or not. That we may know, we must yield to the commandments of the Lord; and is not that principle of obedience operative in our lives? We are quite used to it in ordinary affairs. We sit to-night in this pleasant room with the very best artificial light that man has ever produced; and yet the very power that gives us this light is the power of the lightning flash and the thunder-bolt. We are not afraid of it for we have learned to control it. We bring it with safety into our rooms, and make it serve us as our torch-bearer. We can make that energy serve us as a means of heating our rooms. We can use that same force to run our machinery. Your street cars are propelled by that power. It will run your sewing machines, it will operate your mills; in short, it is your slave. Now by what means has man gained such power over that wonderful force of Nature? By obedience to the laws of electricity! If we disobey even the least of these laws, that very power, that very current that is doing our bidding now, may become a power of destruction. A poor connection for example, a loose wire, even greasy ends of the wire where they come in contact may short-circuit the current and cause it to set fire to the house and perhaps entail great loss of life. Thus, you see obedience gives us power, obedience brings freedom, obedience brings order, obedience insures us life; and without obedience there come disorder, destruction, death.

The principle of obedience is eternal. We must obey if we would have power. Who is the man who walks the streets of this great city to-day free, not afraid the police officer will take him into custody at the next corner? He is the man who is

obedient to the law; but the man who becomes a law unto himself and who refuses to obey, who declares he is free and will do just as he likes, is likely to find himself very soon behind prison doors; and what then of his liberty and freedom? So it is in all the affairs of our lives. By obedience we progress.

I think you all know what the camera is, the kodak. To-day it is in very common use. You know it consists essentially of a lens and a light-tight box, so arranged that a sensitive plate can be put into position just at the proper distance behind the lens. To me the miracle of the photographic plate becomes greater and greater with the years. Think of it—that plate has been in the dark ever since it was made. It is put into position in the camera, the shutter of the lens is opened perhaps for the one-hundredth of a second, and the light passes through the lens and falls upon the plate. For one-hundredth of a second that plate looks out upon the world, and oh, how well it remembers what it saw! Perhaps it is a landscape that it gazes upon, or the face of a loved one sitting in a chair; and it forgets nothing. After exposure the plate is taken into the dark room, removed from the light-tight case, and developed by means of chemical liquids. When it is dry we hold it up to the light and see the picture; and from the negative we can print as many positive copies as we like. Now, how is that miracle brought about? By strict obedience to the laws of light, and to all the mechanical laws and rules involved in the operation of the camera, and to all the chemical laws involved in the development of the plate; and only through such obedience can we be successful. If we break even the least of these laws we fail to get the picture; and in place of a good negative we have only a spoiled plate. So we may consider other illustrations, and we see that through obedience are we able to gain blessings. Men of science in this country to-day are at work in your laboratories striving to discover other laws of Nature not yet known; and why do they wish to make such discoveries? So that we may know how to obey these laws; because they know that by obedience to these higher laws we will get greater and higher blessings.

We are quite used to rendering obedience in these ordinary affairs; and yet many say that obedience in spiritual matters is not necessary. I have in mind a wonderful story recorded in the Second Book of Kings. It is a short story and this is the day of short stories you know. If that story were now published for the first time it would take the prize, I believe, in competition. Please read it for yourselves. It is in the 4th chapter of II Kings, beginning with the first verse and ending with the seventh verse. It is the story of a woman who came to the prophet, Elisha. She was a widow. She came for help and said to the prophet: Oh, man of God, my husband was a righteous man, who served the Lord all the days of his life; but he was taken

ill and died and he left some debts that were not paid. He surely would have paid them had he lived, but he died and now his creditors have come demanding that I pay them; and as I have no money, the officers of the law are coming to take my two sons, my husband's boys, and will sell them into slavery. That was the law of the day, however terrible it may seem. Under that law if a man could not pay his debts they took his goods, and if these did not bring in enough money to pay the debt then they took his children one by one and sold them as slaves. If the sale of the children did not bring enough to pay the debt they sold the man's wife; and then, if she did not bring enough, at last they would bring him into slavery. Oh, we shudder now to think of such a law; but this poor widow was suffering under it, and she came and told her story to the man of God; and he said to her: What have you in the house? meaning of course: What have you that could possibly be paid upon the debt? She said: I have nothing left, except only a little pot of oil. Now, oil in that day was an article of food; olive oil is what is meant. It was used in cooking and is still so used by those who know its virtues and can afford it. It was a staple article on the market. It would be taken as cash any day, or as security for debt; for it could easily be sold; but then she had only one little pot, just enough for a family cooking perhaps. But the prophet told her what to do: Go back to your home, he said, and borrow from your neighbors all the vessels that you can get, pots and pans, and kettles and cans, and take them all into a room that you can close and lock. Take nobody but your boys in with you, and when you have bolted the door then take that little pot of oil and pour out of it into the first vessel and then into the next and so on. Now, that widow might have said to the prophet: Oh, sir, that little pot contains so little oil, it won't take many vessels to hold all that is in it. But she did not say it. She had come to ask the prophet what to do. He had told her what to do. She went and did it. Gathering all the vessels she could borrow, she shut herself in the room with her boys. Then she opened the pot and poured out from it into the first bucket. Surely she was excusable if her hand did tremble and her breath come short; but as she poured, the bucket filled to the brim and there was yet oil in the cruse or pot; then she poured into the next vessel until it was full, and still there was oil left; so she filled the next and the next and the next until they all were full; and the cruse was not yet empty, so she said to her boys: Bring another vessel. But they said: We can not, Mother: we have borrowed all we could get. Then we read: "And the oil stayed." It wasn't any moving-picture oil that just looked as though it was there; it was real oil. We read further, "Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

An interesting story, is it not? But now I wish to ask you a question and please answer it, each one of you to yourselves: Do you believe that story? Be perfectly fair and frank with yourselves. In this day of so-called higher criticism, in this time of independent thought, do you believe that story? The boy who is studying in school might say, "I can prove that you can not get more out of that vessel than there is in it." But that is foolish you know. I can get more out of it than there is in it. Can I not empty it and fill it again, and again, and again? I can have oil running into it as fast as oil runs out; and so of course can get more out of it than there is in it.

Now it is only fair that I should answer the question for myself. And you would like to ask me whether I believe that story or not. Yes, I do, I believe every word of it. Why should I not believe it? Is it not recorded in the Book of Kings? That book is quoted as authority and has been quoted as authority for centuries and centuries, before the time of Christ and since. Well, but you say that it couldn't be so because you can't understand how it could be so. Is that a good reason? Can there be nothing in this world except what I can understand? Oh, it would be a very poverty-stricken world if that were the case; for there are so many great and good things in the world that I do not understand that to say that naught could have taken place except that which I can explain is to state an absurdity.

There was a power at work in the case of the widow and the oil not usually taken into consideration. It was the power of obedience; and by that power the miracle was accomplished, just as obedience to the laws of electricity brings light or heat or whatever application of the power we want, just as obedience to the laws of light in the camera gives the picture we desire. Just so, obedience in respect to the things of God will bring to us the blessings promised. The Lord has said that through obedience to certain commandments we may gain salvation; for did He not emphatically declare "He that believeth and is baptised shall be saved"? Did He not also declare "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"? Will any one of you say that obedience is not necessary because perhaps you can not understand why it should be? Is there not reason enough in the fact that the Lord Jesus Christ has required it? I doubt if there be a man on the face of the earth or ever has been, except the Lord Himself, who has understood the full truth and philosophy of baptism.

Many a sceptic has said that he can not understand why we must be baptised in water; and therefore he will not accept that principle and will not be baptised. That reminds me of a good, old lady I heard of a short time ago; she was a lovable woman, but had lived all her life in a little village where there was no electric light, no tram-cars pushed by electricity. I doubt if

that old lady had ever heard of electricity. Some of her relatives brought her into the city, and she saw many strange sights. She was sitting with some of these younger people in a room one evening as it began to grow dark; and one of them took her by the arm and led her to the wall where the electric switch was, and said "Now Grandma, if you will push that button we shall have plenty of light." And the old lady shook her head and said "Now please don't try to make a fool of me, just because I am old. Who ever heard of getting light by pushing a button like that?" She went back to her seat; but here is the thing to be remembered: if that good old soul had had confidence enough, faith enough, to have pushed that button as she was told to do, she would have had the light whether she understood how it was brought about or not. But she would not yield obedience to that requirement and so she had not the joy of turning on the light.

We may not understand just why it is necessary that man should be baptised in water, except that the Lord our God hath commanded it; but if we will obey we shall surely have the blessing, whether we understand the reason for it all or not. The Lord requires baptism at our hands, promising us the blessings that shall follow, but leaving us free to obey or refuse to obey with the assurance that we will have to take the consequences—blessing if we will obey, and lack of that blessing if we refuse to obey.

That is the message of the Gospel of Jesus Christ—obedience to the laws and ordinances of the Gospel. Rendering obedience does not interfere with our freedom, but through obedience we secure blessings that otherwise never could be secured. There is none other way of getting into the kingdom of God than by compliance with the law. Only through obedience to the law are we saved. Just now I have the pleasure and honour of being a guest in your country. It is especially required of me as a temporary sojourner here, as it is required of all of you who belong to this nation, that we shall obey the laws of the land; and I have confidence that if I obey the laws of Holland that I shall be safe and shall be protected here during my stay; and I assure you that if any of you should come to the country that I call my own, if you will obey the laws of that land you shall be protected.

These same principles apply with respect to the things of God; and we make proclamation to the world that the Lord requires such compliance, that only on certain conditions can we secure citizenship in the kingdom of God. The first of these conditions is that we should have implicit faith in the Lord Jesus Christ. The next is that we shall turn away from our sins with an earnestness that is expressed by the word repentance—repentance that shall make us sorry for what wrong we have done and that will lead us to do better. Then we shall be baptised by one authorised to administer baptism, that we may receive the companionship

of the Holy Ghost through the laying-on of hands. These are the conditions that applied in the early days and they are the conditions that apply to-day. This Church makes proclamation to the world that these laws have been reenacted or re-revealed in these days, and that the Lord is again speaking from the Heavens as He spoke to His prophets in the days of old. Both the Father and the Son have revealed Themselves in these latter days. They revealed Themselves to the young man Joseph Smith, and thus began this the last dispensation, making plain that the same requirements are made to-day as of old.

Unto all of you my brothers and sisters who have come into the Church, I say: Let us be careful that we retain a remission of our sins. Let us live the lives that are required by the Lord of those who have taken upon them His name. To you my friends who have not yet entered the Church, let me emphasise the invitation that you come; for I bear you solemn witness that this is the Church of Jesus Christ, that this Gospel is the true Gospel of Jesus Christ; and I invite you to come and partake of the blessings promised by it. That we may have the spirit of obedience in our hearts and be able to secure the blessings promised, I humbly and earnestly pray in the name of Jesus Christ. Amen.

PRAYER

LORD, what a change within us one short hour
Spent in thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parchéd ground refresh, as a shower!
We kneel, when all around us seems to lower—
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear:
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not *always* strong—
That we are *ever* overborne with care—
That we should ever weak or heartless be,
Anxious or troubled,—when with us is prayer,
And joy, and strength, and courage are with thee?

R. C. TRENCH.

FEW OF US, perhaps, know how much we lose in spiritual things by allowing our intellects to run to waste, and our talents, whatever they may be, to be unemployed, whilst we give ourselves up exclusively to what are called the practical employments of life. There is no man living who is not the better for snatching a few moments from his business to give to thoughts and interests which belong to the abstract and invisible.—SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 30, 1925

EDITORIAL

BAPTISMS IN PUBLIC

Baptism by immersion is a solemn and sacred ordinance in the Church of Jesus Christ of Latter-day Saints. It is administered in specially constructed baptismal-fonts within chapels; or, where these facilities are lacking, in swimming-pools indoors, or in open waters such as a stream, a lake, or the sea. Among the essentials are a sufficiency of clear water and surroundings that are orderly and otherwise suited to the purpose.

Strictly speaking, our baptisms are not private, and certainly not secret. On the other hand, they are not to be made publicly spectacular. There is a decent propriety to be observed, as in every instance the ordinance is of individual import. Friends of the candidate for baptism should be present, and members of the Church as well as others of earnest mind and good purpose may attend. However, public announcements of baptismal services, implying a general invitation, are not advised, and this for obvious reasons.

In November last lively interest was aroused over a protest against a continuation of a privilege our people had long enjoyed in the city of Bradford—that of renting a section of the Public Baths as occasion arose for baptisms. With utter disregard of truth a certain newspaper of the city named averred that baptism as administered by the Latter-day Saints was objectionable and offensive. As a baptismal service had been appointed and accommodations in the Baths arranged for before the protest was presented to the city authorities, the service was held, and was attended by over a hundred spectators, including several officials of the city. The decorum and propriety of the proceedings were freely set forth in the Press; and the use of the Baths for these services was officially continued. Photographs of the scenes at the particular service referred to were made by enterprising newspaper men; and these pictures were reproduced in many periodicals. More recently, pictures illustrative of baptisms in the sea near Cleethorpes have appeared in several papers, usually with truthful description and fair comment.

It should be known that this pictorial publicity has not been sought by any authorised representatives of the Church. Indeed, the sense of sanctity with which we regard the ordinance involved makes this kind of newspaper notoriety rather unwelcome than otherwise.

No person who desires to witness a baptism by our Elders, having due respect for the religious character of the ordinance, will be denied the privilege; but large and promiscuous gatherings at baptisms are undesirable. It is to be hoped that applications for permission to take photographs at these services will not be made. As already indicated, officers of the Church are not responsible for the publicity attending the instances mentioned herein.—J. E. T.

SCRIPTURES EXPOUNDED*

The subject I intend to speak upon this morning is one that I have seldom touched upon since I commenced my ministry in the Church. It is a subject of great speculation, as well amongst the Elders of this Church as amongst the divines of the day; it is in relation to the beasts spoken of by John the Revelator. I have seldom spoken from the Revelation; but as my subject is a constant source of speculation amongst the Elders, causing a division of sentiment and opinion in relation to it, I now do it in order that division and difference of opinion may be done away with, and not that correct knowledge on the subject is so much needed at the present time.

It is not very essential for the Elders to have knowledge in relation to the meaning of beasts and heads and horns, and other figures made use of in the Revelation; still it may be necessary, to prevent contention and division and do away with suspense. If we get puffed up by thinking that we have much knowledge, we are apt to get a contentious spirit, and correct knowledge is necessary to cast out that spirit.

The evil of being puffed up with correct (though useless) knowledge is not so great as the evil of contention. Knowledge does away with darkness, suspense and doubt; for these can not exist where knowledge is.

There is no pain so awful as that of suspense. This is the punishment of the wicked; their doubt, anxiety and suspense cause weeping, wailing and gnashing of teeth.

In knowledge there is power. God has more power than all other beings, because He has greater knowledge; and hence He knows how to subject all other beings to Him. He has power over all.

I will endeavour to instruct you in relation to the meaning of the beasts and figures spoken of. . . . particularly. . . . the four beasts and four and twenty Elders mentioned in Revelation 5: 8—"And when he had taken the book, the four beasts

*Extracts from a sermon delivered by the Prophet Joseph Smith at the morning session of the General Conference of the Church, April 8th, 1843 (*History of the Church*, Vol. 5, p. 339).

and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints." . . .

When God made use of the figure of a beast in visions to the prophets, He did it to represent those kingdoms which had degenerated and become corrupt, savage and beast-like in their dispositions, even the degenerate kingdoms of the wicked world; but He never made use of the figure of a beast nor any of the brute kind to represent His kingdom. . . .

I am now going to take exceptions to the present translation of the Bible in relation to these matters. Our latitude and longitude can be determined in the original Hebrew with far greater accuracy than in the English version. There is a grand distinction between the actual meaning of the prophets and the present translation. The prophets do not declare that they saw a beast or beasts, but that they saw the *image* or *figure* of a beast. Daniel did not see an actual bear or a lion, but the images or figures of those beasts. The translation should have been rendered "image" instead of "beast" in every instance where beasts are mentioned by the prophets. But John saw the actual beast in heaven, showing to John that beasts did actually exist there, and not to represent figures of things on the earth. When the prophets speak of seeing beasts in their visions, they mean that they saw the images, they being types to represent certain things. At the same time they received the interpretation as to what those images or types were designed to represent.

I make this broad declaration that whenever God gives a vision of an image, or beast, or figure of any kind, He always holds Himself responsible to give a revelation or interpretation of the meaning thereof, otherwise we are not responsible or accountable for our belief in it. Don't be afraid of being damned for not knowing the meaning of a vision or figure if God has not given a revelation or interpretation of the subject. . . .

The popular religionists of the day tell us, forsooth, that the beasts spoken of in the Revelation represent kingdoms. Very well; on the same principle we can say that the twenty-four elders spoken of represent beasts; for they are all spoken of at the same time, and are represented as all uniting in the same acts of praise and devotion. . . .

Again, there is no revelation to prove that things do not exist in heaven as I have set forth, nor yet to show that the beasts meant anything but beasts; and we never can comprehend the things of God and of heaven but by revelation. We may spiritualise and express opinions to all eternity; but that is no authority.

Oh, ye Elders of Israel, hearken to my voice; and when you are sent into the world to preach, tell those things you are sent to tell; preach and cry aloud "Repent ye, for the kingdom of heaven

is at hand; repent and believe the Gospel." Declare the first principles, and let mysteries alone, lest ye be overthrown. Never meddle with the visions of beasts and subjects you do not understand. . . .

John says, "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast" (See Revelation 13: 1-8). Some spiritualisers say the beast that received the wound was Nebuchadnezzar, some Constantine, some Mohammed, and others the Roman Catholic Church; but we will look at what John saw in relation to this beast. . . .

"All the world wondered after the beast," Nebuchadnezzar and Constantine the Great not excepted. And if the beast was all the world, how could the world wonder after the beast? It must have been a wonderful beast to cause all human beings to wonder after it; and I will venture to say that when God allows the old devil to give power to the beast to destroy the inhabitants of the earth, all will wonder. Verse 4 reads, "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?"

Some say it means the kingdoms of the world. One thing is sure, it does not mean the kingdom of the Saints. Suppose we admit that it means the kingdoms of the world, what propriety would there be in saying: Who is able to make war with my great big self? If these spiritualised interpretations are true, the book contradicts itself in almost every verse. But they are not true.

There is a mistranslation of the word dragon in the second verse. The original word signifies the devil, and not dragon, as translated. In chapter 12, verse 9, it reads, "that old serpent, called the Devil," and it ought to be translated devil in this case, and not dragon. It is sometimes translated Apollyon. Everything that we have not a key-word to we will take as it reads. The beasts, which John saw and speaks of as being in heaven, were actually living in heaven, and were actually to have power given to them over the inhabitants of the earth, precisely according to the plain reading of the Revelation. I give this as a key to the Elders of Israel. The independent beast is a beast that dwells in heaven, abstract (apart) from the human family. The beast that rose up out of the sea should be translated the image of a beast, as I have referred to it in Daniel's vision.

FAITH without works is like a bird without wings; though she may hop with her companions on earth, yet she will never fly with them to heaven: but when both are joined together, then doth the soul mount up to her eternal rest.—SELECTED.

THE FREE STATE CONFERENCE

The Free State annual conference was held at Dublin, Ireland, on the 12th inst. There were in attendance President James E. Talmage and Sister May Booth Talmage, President George A. Baker, Elder Charles J. Ford and Sister Elizabeth W. Ford of the Ulster Conference, as also President Benjamin R. Birchall and all the missionaries of the Free State Conference, together with many members and friends. Three general sessions were held in addition to special meetings of the Priesthood, the Relief Society, and of missionaries.

An appropriate program was rendered in the Sunday School session. The speakers illustrated the value of true service and the joy and satisfaction that comes through taking advantage of the opportunities afforded by the Church to serve mankind. Sister Talmage spoke on the significance of Easter, and the proof of a resurrection afforded in the workings of Nature. President Talmage pointed out the meaning of the name Christian and the great change that has taken place since the time of Christ in the power and influence of Christianity.

Inspiring sessions were held in the afternoon and evening. The speakers testified of the saving graces of the Gospel and the necessity of compliance with the Word in order to enjoy the testimony and guidance granted by the Holy Ghost.

The Mission President delivered the main discourses of the day. In the afternoon session he explained the doctrine of the Church on the Godship of Christ, and the reality of His birth and resurrection. The President, in the evening session, said that the wisdom of the wise has perished as Isaiah predicted because they have not accepted the prophets of God. He bore witness that the Gospel of Jesus Christ, restored to the earth through the Prophet Joseph Smith, is the Gospel spoken of by the Prophets of old.

Elmer H. Lloyd, Conference Clerk.

TIME AND PURPOSE

J. Earl Wardle (Leeds Conference)

A fitting illustration of the tendency of mankind to allow precious hours to slip by unused is that of a boat adrift carrying a sleeping maiden. Her strand of pearls, broken, hangs over the edge of the boat, and pearl after pearl drops into the water never to be recovered. So is it with time. Day after day passes into oblivion while we dream, utterly regardless of their passing. When pressed with work we begin to realise that days are all too short and that each second is a golden opportunity. Time goes

fastest when we make the best use of it. The seeming eternity of an unprofitable hour spent in a hot waiting room of a station is proverbial.

How can we utilise each hour of the day? Time can not be stored away like money. There is no lock that can hold it. Any up-to-date factory possesses machinery that can utilise waste materials accruing in the manufacture of useful products, but there is not a machine that can utilise wasted time. Machines have been invented to make a great saving in time and human energy, but no mechanism can save or recall an hour that has slipped by.

There is but one way in which time can be usefully converted with the greatest saving. It must be liberally spent in the accomplishment of a definite aim. We can not tell in the least whether a person is saving or wasting time until we know his desired objective. Take for example the work of Louis Agassiz. To see him lie on his back in the forest for hours with no sign of activity, one would say that he was certainly wasting time. But he was using his time to the fullest extent, for he was enriching his knowledge of bird-life. Watch the lives of people who are guided by a clear ideal, how generously they give of their time, and how resolutely they refuse to waste it in distractions. They are loyal to their aim. Aimlessness and disloyalty are the thieves of time.

Benjamin Franklin, in his "Poor Richard's Almanac," said "If you were a servant would you not be ashamed to have your master catch you idle? You are your own master. Be ashamed to catch yourself idle." How many of us are there who have not caught ourselves idle in the midst of our task? How many have used every minute of the hour planned for work? We say that time goes fast, it is impossible to accomplish much in a day. That is especially true when in many of its minutes we have been disloyal to our aim. We waste time by carelessness, by not planning ahead, by inattention, by dawdling, by forgetfulness, by worry, and by indecision. They are all forms of disloyalty to one's aim.

Time is a raw material of life. Its uses are as varied as the activities of man. Just as man must learn how to convert ore into something useful, so must man learn to convert time into an activity suitable to his talents and commensurate with his strength. It must be moulded and held together with a warm interest in some activity before it can become of value to mankind.

The greatest value is gotten from time, as from money, by spending it for that which will bring the greatest return. The miser who never spends a penny for anything but the bare necessities of life is as poor as though all his money were counterfeit. Similarly bound is he who begrudges the time that may add significance to his life, though it bring him no shillings or pence.

So a well-spent life is guided by a clear ideal, a definite aim. Without such we are tossed about like drifting seaweed; with it we steer the bark straight toward the haven.

FROM THE MISSION FIELD

Departures—The following missionaries, honorably released from their labours, sailed for their homes on the 18th inst., per s.s. *Montcalm*: Selvoy J. Boyer, Don Clyde and Milford M. Mills from the British Mission, Carl Trost and Lesly C. Haache from the Swiss and German Mission.

Baptisms—A baptismal service was held at Burnley (Liverpool Conference) on the 18th inst. Eleven candidates were baptised by Elders Alfred E. Randall and Adrain V. Toolson, and confirmed by President Rulon W. Openshaw and Elders Parley A. Peterson, Elwood G. Meadows, Alfred E. Randall, John H. Holden and Adrain V. Toolson. An address on "Baptism and the Holy Ghost," was given by Elder Parley A. Peterson. About one hundred twenty people, including many investigators and friends, were in attendance.

On the 15th inst., a baptismal service was held at Sunderland (Newcastle Conference). One candidate was baptised by President William A. Monson, and confirmed by Elder C. Leland Davey.

A baptismal service was held at Durham House, Liverpool, on the 16th inst. Two candidates were baptised by President Rulon W. Openshaw and confirmed by Elders Kenneth F. Schade and Virgil M. Groo.

Branch Conferences—A successful conference of the Rochdale Branch (Manchester Conference) was held on the 12th inst. A pleasing program was rendered in the afternoon session by the Sunday School children. The speakers of the afternoon and evening sessions were President Ronald D. McGregor and Elders A. Don Batty and Heber G. Jacobs.

The annual conference of the Sparkbrook Branch (Birmingham Conference) was held on the 19th inst. The Sunday School session convened at the home of Brother William H. Dixon. The speakers of the evening session were Brother William J. Dyson and Elders James H. Bowns, Lester D. Hovey and Alvah N. Stout.

A successful conference was held in the South Shields Branch (Newcastle Conference) on the 19th inst. The speakers were President William A. Monson and Elders C. Leland Davey and Eugene H. Hall.

The Pudsey Branch (Leeds Conference) convened in conference on the 5th inst. A program on "The Restoration of the Gospel"

was rendered in the Sunday School. The speakers of the day were President Ernest J. Johnson, Sister Maud E. Johnson and Elders John N. Fraser, John E. Barker Jr., and Don J. Thurgood.

The Bolton Branch (Manchester Conference) convened in conference on the 19th inst. A program on the "Book of Mormon" was rendered in the Sunday School session. The speakers at the various sessions were President Ronald D. McGregor and Elders John H. Holden and J. Harrison Tomlinson.

Socials—A farewell social was held at Bradford (Leeds Conference) on the 3rd inst., in honour of Elders Lynn Lay, Elwood G. Meadows and Fredrick G. Stoddard who have been transferred to the London, Liverpool and Bristol Conference respectively. Tokens of remembrance were presented the guests of honour.

On the 4th inst., the Nelson Branch (Liverpool Conference) held a farewell social for Elder John H. Holden who has been transferred to the Manchester Conference. The members and friends of the branch presented a beautiful gold ring to Elder Holden.

A farewell social was held by the Bolton Branch (Manchester Conference) on the 4th inst., in honour of Sister A. Cooperthwaite and her daughter Edith who are leaving for Utah. A well-arranged program was rendered after which light refreshments were served.

The London Conference in conjunction with the North London Relief Society held a farewell social on the 4th inst., in honour of President Emerson C. Willey, and Elders Ernest H. Capel and Milford M. Mills. A pleasing program was rendered and the departing missionaries were presented with beautiful presents in memory of their faithful services.

The Accrington Branch (Liverpool Conference) held a farewell social on the 7th inst., for Elder William W. Burt, who has been transferred to the Ulster Conference. A splendid program was rendered and Elder Burt was presented with a token of love and esteem.

The annual Easter outing of the Glasgow Branch (Scottish Conference) was held at Cadder Woods on the 13th inst. Games were played and refreshments were served. Fifty members and friends were in attendance.

The members and friends of the Birkenhead Branch (Liverpool Conference) spent a delightful afternoon, Easter Monday, at Barnston Dale. The time was enjoyably spent in playing games after which a delicious luncheon was served.

A farewell social was held at Blackburn (Liverpool Conference) on the 15th inst., for Sisters May and Beatrice Longworth and Brothers Clifford and Frank Stevenson, prior to their departure for Pawtucket, Rhode Island. A large number of friends and members were in attendance. The departing members were presented with tokens of remembrance.

The Dublin Branch (Free State Conference) held a successful social on the 13th inst. Games were played, and the Relief Society served refreshments. There were in attendance President James E. Talmage, Sister May Booth Talmage, John R. Talmage, Helen May Talmage, and many missionaries, members and friends. The social was a fitting end of a well-nigh "perfect day," which had been marked by an automobile excursion to Glendalough, Co. Wicklow, in which President and Sister Birchall, the Branch Presidency and wives, and other leading brethren and sisters were the liberal providers and hosts to the visitors. The fifty-mile ride through the charming country-side and the visit to the ruins of the Seven Churches dating from the early part of the sixth century will be remembered with joy.

DEATH

EDWARDS—Brother Thomas Edwards, a member of the Barnsley Branch (Sheffield Conference), died April 5th, after a prolonged illness. Deceased was eighty years old, and has been a member of the Church since 1893.

ROBINSON—Sister Ann C. Robinson of the Bradford Branch (Leeds Conference) died April 10th, at her home, after a short illness. Deceased was born June 11th, 1840, and was baptised and confirmed by Elder James W. Lesueur, February 25th, 1899. Sister Robinson was an active Church worker. Funeral services were held under the direction of Elder Orlando J. Condie, and the grave was dedicated by Elder Don J. Thurgood.

SMITH—The sad and untimely death of Horace and Alwyn, the sons of Brother and Sister George Smith, occurred at Halifax (Leeds Conference) on the 11th inst. Deceased, aged eleven and three and one half years respectively, lost their lives by drowning in the mill-dam close to their home. Horace lost his life in attempting to save his younger brother who had fallen into the dam. Both boys were faithful Sunday School pupils. Funeral services were held at the home on the 14th inst., under the direction of Elder J. Earl Wardle. Several hundred people assembled to pay their last respects to these two beloved sons. The grave was dedicated by Elder Wardle.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN